

LEVEL
ONE

**All
the
Men
of
the
Lutheran
Church
for
the
Whole
Task
of
the
Church**

**OCTOBER
1945**

**Volume XXV
Number Ten**

Lutheran ... Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America



GOOD STEWARDS

Good stewardship is not only expressed in proportionate, systematic and love-motivated giving through the Church. There is also good stewardship in the care and accounting of these gifts by the faithful officers of the Church. These men of Zion Lutheran Church, Philadelphia, Rev. Bela Shetlock, S.T.M., pastor, understand and accept their stewardship. They are introduced by their pastor on the next page.

LUTHERAN MEN ... OCTOBER

Volume XXV

Issue No. 10



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Our cover picture could be duplicated in hundreds of churches where busy men, their families waiting for a late dinner, stay after service to count the offerings and check the envelopes. This is good stewardship practice and creates confidence on the part of the givers. Pastor Shetlock introduces these councilmen as follows. Begin at the lower left and proceed clockwise around the table:

Wm. A. Wurst, Vice President of the Church Council; Robert W. Siegfried; John W. Widman, Wm. F. Metzler; Howard Turkheimer Jr., Financial Secretary of the Church Council; Rowland G. Dietz, Treasurer of the Church Council; Henry W. Fielder; Oscar A. Wilde, Assistant Secretary of the Church Council; Robert L. Jennings.

The following paragraph from Pastor Shetlock's letter was not intended for publication but gives honest tribute for the growth of a great congregation. This too can be duplicated by hundreds of pastors:

"I want to say this about our Church Council. I have been very fortunate in that I have had men serving on the Church Council who have ability and a willingness to use their talents and training in the work of the Lord. They are busy men, but not too busy to give of their time to the Kingdom work. I am enclosing a copy of the Parish Bulletin which summarizes what has happened here in Zion in the last twenty-five years. I am not just saying nice things for the sake of effect, I mean it when I say that without the help of these fine men, what has happened in Zion could not have become a reality."

PEACE IS POWER

"Peace does not mean the end of all
our striving;
Joy does not mean the drying of our
tears;
Peace is the power that comes to
souls arriving
Up to the light where God himself
appears.

"Joy is the wine that God is ever
pouring
Into the hearts of those who toil
with Him,
Light'ning their eyes to vision and
adoring,
Strengthening their arms to warfare
glad and grim."

G. A. Studdert Kennedy

General MacArthur

said some very unusual things in his address at the surrender proceedings in Tokyo Bay. No doubt they have been read by all our Lutheran men. They deserve a rereading. Imagine a hard boiled military man using the word "theological!" Here is a challenge for young men of good will to consider the call to the ministry:

"Men since the beginning of time have sought peace. Various methods through the ages have attempted to devise an international process to prevent or settle disputes between nations. From the very start, workable methods were found in so far as individual citizens were concerned but the mechanics of an instrumentality of larger international scope have never been successful.

"Military alliance, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible war. The utter destructiveness of war now blots out this alternative. **We have had our last chance.** If we do not now devise some greater and more equitable system, Armageddon will be at our door.

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the last 2,000 years. **It must be of the spirit if we are to save the flesh.**"

Our trouble has grown out of our effort to humanize God, deify man, and minimize sin.—Arthur J. Moore.

The Editor's Personal Paragraphs

Brotherhood Sunday

is on the calendar again this month. Read carefully the suggestions in Secretary Bader's department. Men are being mustered out by the thousands. We want them to believe in the Brotherhood, to take their place among us and help organize and apply the man-power of the churches. Christianity is not a matter of choice in our world today. It is an imperative. We cannot live half-Christian and half-pagan. It is good to see the membership of the churches pass 50% of the population in America. But we have a man's job before us to win that other half. Let's make Brotherhood Sunday a time of dedication on the part of every Lutheran man.

Wife—The woman next door has another new hat!

Husband—Is that so? Too bad she's not as independent of such aids to beauty as you are.—Christian Observer.

Don't forget

to order those Stewardship Stamps from headquarters. Just to remind you, they look like this:



50 cents will bring a book of 50.

There is considerable confusion

in the American mind about the use of the atomic bomb. It is well to remember that the only difference between the wholesale destruction caused by this bomb and that caused by other types is in extent. The morality involved is not different from any other method of mass bombing. It is war that is immortal, and yet, so far, seemingly inevitable. We live in a world where choice is not clear cut between right and wrong. If force is admitted as a legitimate means of securing rights, there is not much use getting sentimental about any particular type of force. When we go to war we hope somehow that the end will justify the means. The one thing clear is that safety for future generations can only be found if we build Christian character in sufficient quantity and quality to prevent war. Having unloosed this terrible weapon, those who believe American safety is dependent on force had better discover some defense adequate to meet it. Such secrets cannot be kept from our modern scientists. In the hands of some Nazi-minded aggressor, no city any place on the globe will be safe. The situation in the light of atomic power calls for a great Christian crusade of evangelism.

Down North Carolina way—more specifically, at Durham—District Superintendent F. S. Love was invited to speak in one of the churches. To redeem a belated cancellation of the engagement he asked his friend, Rev. J. G. Huggins of Trinity church, to take his place on the program that had been planned.

Equal to the occasion, the good-natured preacher humored his listeners by saying: "That's the tragedy of America—substituting Huggins for Love!"—Christian Advocate.

Chaplain T. B. Peery,

whose picture with his son David added so much to our last issue, was misplaced in the Navy. The editor should have noticed this slip by one look at the uniform. He is, however, a chaplain at sea, serving on a U.S. Army hospital ship. What a comfort to mothers and fathers of wounded men to know they are in the spiritual care of men like Chaplain Peery.

Lord, bid wars trumpet cease;
Fold the whole Earth in peace,
Under thy wings.

Make all Thy nations one,
All hearts beneath Thy Sun,
Till Thou shalt reign alone,
Great King of Kings.

—Oliver Wendell Holmes

Dr. Nathan R. Melhorn

concludes a quarter century of editorial service on *The Lutheran* with the first of this month. The influence of his writing and editorial policies on the U.L.C.A. cannot be over-estimated. With real respect for tradition, he never has, and never will lose his forward look. He has grown with the years and has kept *The Lutheran* alive to present day issues. Besides he has been a cherished friend to all who know him. Personally his encouragement to me has been invaluable, particularly in the pursuit of my writing hobby. For more than twenty years I have been contributing to *The Lutheran* and opportunities to drop into his office and hear his latest stories, have been a delight in my visits to Philadelphia. I know he will continue to write, for writing is in his blood, and with more leisure, he will have opportunity to follow his interests with no date-lines to say "Hurry, hurry!" We congratulate the church on those twenty-five years of talented service and we congratulate Dr. Melhorn on his merited place in the esteem of the church. To his successor Dr. Elson Ruff we pledged the same allegiance and commit *The Lutheran* to his care with no uncertainty as to its future.

Mrs. Jones said to her storekeeper, "Three of those apples you sent me were rotten. I'll bring them back."

"Not at all, madame," replied the man. "You needn't bring them back. Your word is as good as the apples."
—Wall Street Journal.

Dr. Walter C. Davis,

has been writing a column of notes on the International Sunday School Lessons for a local newspaper for some time. The University of Tennessee School of Religion thought so well of this lesson treatment that it has contracted to syndicate his column for distribution throughout the state. We hope this will lead to an even wider use. Congratulations, Dr. Davis!

Teacher: "Explain the meaning of righteous indignation."

Pupil: "Being made without cussing."—Fort Worth Rotagraph.

Sault Ste Marie, Ontario,

was the vacation home of Mr. and Mrs. Editor for a month this late summer. A delightful little city with breezes free from our merciless enemy, rag-weed pollen. For many years our old college friend, Dr. John B. Gardner, pastor of vigorous Trinity Lutheran Church, Latrobe, Pa., has been outdoing California Chambers of Commerce in selling the Soo to his friends. We found he had not over-stated the case. There we met the hospitable pastor of Zion Lutheran Church, Rev. Garnet R. Schultz. We were entertained in his home and in the homes of some of his people. We found good comrades in Mr. and Mrs. Carl Stenbol. Mr. Stenbol is in the steel business and we learned a great deal about that basic industry. He also played golf with rare patience for our dubbing. Our hotel window looked out over the St. Mary's River and the locks that lift fast moving traffic 21 feet into Lake Superior. These locks carry more traffic than the two great canals, Panama and Suez. It was a pleasant, helpful vacation. We returned to sneeze till frosts come, but with the good treasure of new-made friends.

Some folks' church attendance reminds us of the shell game—now you see them, now you don't!

Chaplain Paul J. Slavic

recently promoted to Lieutenant Colonel, has something to say with regard to the care of returning service men. With many other men in uniform he is fearful lest we treat the veteran as though he were a psychological problem. He says:

"Often worn, wounded, battle-fatigued, they do not come to be treated like queer-minded patients," he said; "they come in quest of simple understanding, plain encouragement, and the reassurance that they did their job well and are on the right track. When necessary, the chaplain sends them to the unit psychiatrist who, to the soldier, is just "Doc," just another front line medic. The high sounding designations and technical language of civilian readjustment experts are perturbing to our fighting man."

Teacher: "Do you know why the earth turns around the sun in its axis?"

Scholar: "Yes, sir. Because it don't want to be raised too much on one side."

—Source Unknown

Dr. S. C. Michelfelder,

pastor of a large American Lutheran Church in Toledo, Ohio, is now in Geneva representing the American Section of the Lutheran World Convention. A release from the N.L.C. News Bureau gives this message to the home churches:

"As I stepped to the balcony facing Lake Geneva I looked upon the huge buildings of the League of Nations erected at the cost of millions of dollars. Here the hopes of the world were centered that the differences between nations could be settled across a peace table. Today that palace stands empty and speaks to the world saying, 'We failed to do it!'"

"As I looked at that beautiful lay-out nestling at the foothills of the Alps beside Lake Geneva, I asked myself, why did these efforts fail? The answer was obvious. Christ was not invited. The voice of the Sermon on the Mount should have been heard from the mountain tops here, . . . 'Blessed are the poor in spirit, . . . Blessed are the meek for they shall inherit the earth.' But the selfishness of nations unwilling to listen to the voice of the Master plunged the world into this terrible war."

"Now on the opposite hill above the lake, the World Council of Churches would raise a cross and from this center shall go the good news regarding the words of Christ wherever men will listen. It seemed I could hear the voice of Him Who once said, 'Come unto Me all ye who labor and are heavy laden and I will give you rest.'"

"From these rooms now littered with plaster and sawdust shall come the call to repentance and faith. We dare not fail."

The young doctor had just opened an office, and was not getting very many patients. One afternoon his housekeeper called in to him:

"Doctor, there's a whole lot of boys stealing green apples out of the yard. Shall I chase 'em?"

The young man struggled with his conscience a moment, then called back, firmly, "No." — Watchman-Examiner.

Liberal Arts,

like theology, are coming to their own again. Harvard and Yale and a host of smaller colleges are putting cultural courses back into the curriculum. The elective system made possible the trend toward an education that was directly related to earning a living. Greek, Latin, literature, all were neglected. From the *New York Times* editorial page the following clipping is significant.

"There have been voices raised in the past. Because of the potentialities of destructive science the average man is sensing the basic truth: the knowledge of how to live is more essential than anything else. The liberal arts have a major role in the unfolding drama of the future. From literature, philosophy and fine arts men can learn underlying truths. The fundamentals of mortality have not changed. The wisdom of great minds of the past is as valid today as it was yesterday. Our future leaders will need the background of a liberal arts education plus the concepts of modern science. In the welding of the two is the hope of a better era."

"Does your husband always live up to his promise of his courtship days?"

"Always. In those days he said he was not good enough for me, and he has been proving it ever since."—*Christian Union Herald*.

Industrial peace

is the next great objective we must attain. Free enterprise is essential to democracy. But this must not mean uncontrolled competition. The only safety in a democratic nation is self-discipline. This applies to both management and labor. If either is disposed to take advantage of the other, if force, economically applied, is their only means of settling differences, we have ended one kind of war only to enter another. And in this war, no matter which side wins, democracy loses. Strikes and lockouts are both against the public good and should be outlawed. There are no disputes between management and labor that cannot be settled if their representatives are reasonable and sincere. Here too, as in international relations, we need leaders of Christian good will.

A little girl was taken to the Zoo by her father. They stood before the lion's cage, and her father explained how strong and fierce lions are and how in the wilds they attack and devour human beings. She looked at them thoughtfully, and then she said:

"Daddy, if one of them got out of its cage and ate you up, what number bus would I have to take to get home?"—Methodist Recorder.

President Eric A. Johnson,

of the U. S. Chamber of Commerce is another great American leader who sees democracy's danger. In one of our popular magazines *The Woman*, he says:

"We are hearing a great deal of discussion—necessary discussion—of the global reconstruction to come. But the globe is only the sum-total of its parts. The nation is only the sum-total of its families. And every family is the sum-total of its individual members. In this sense, each of us is the center of the world.

No matter what fine plans for the government of world affairs may be set up, the world will never be any better than the men and women in it.

I am convinced that the real tests of human behavior are to be found in personal character—in a wholesome respect for the ordinary decencies, in a passion for such obvious and therefore neglected values as justice, fair play, compassion, truth, kindness.

The greatest crime of the Fascist vandals who unloosed the scourge of war is that they tried to banish goodness and pity and truth from the earth. In Hitler's creed the torture and murder of innocent people were regarded without horror; in fact, with a perverted glow of pride.

The danger that we must guard against is that the enemy's moral corruption may touch our blood stream."

First lawyer: "Your honor, unfortunately I am opposed by an unmitigated scoundrel."

Second lawyer: "My learned colleague is such a notorious prevaricator."

Judge: "The counsel will kindly confine their remarks to such matters as are in dispute."

—*Atlanta Two-Bells*

Chaplain George Steinback,

a Missouri Synod Lutheran, offers the secret for overcoming the Nazi propaganda which warned the Germans that we are a blood-thirsty and brutal foe. In *The American Lutheran* he writes from Germany:

"On the way back another incident occurred which was quite unique. Because my jeep is marked with the Red Cross (I'm with the Medics), we were hailed down and asked to render first aid to a few German youngsters who had been hurt while playing around an abandoned '88' which had been 'booby-trapped' by the Germans. We were led to a small village where practically the whole population was out waiting and crying. One youngster, it was quite apparent, could not live. I stayed with him while the medical officer who was with me bound up the wounds of two others. I was kneeling beside the bleeding and dying lad trying to assist the hysterical mother who insisted on embracing and kissing the blood-soaked face of her 8 year old son. Other hausfraus, seeing the grief of this mother, too, were weeping. One knelt beside me to assist the mother and get her away from the child. And as the boy gasped his last, I was praying the Lord's Prayer in German and administering the Benediction. The two women stared up at me first in bewilderment. Then one by one they and others joined, and still others added their 'Amen' when I had finished. Soon my inconsequential act had passed through the whole crowd and before I knew it the local Evangelische pastor was addressing me and offering me the sincere thanks of the village and its people, who found it difficult to believe that an American would pray the Lord's Prayer (and in German) over one of their dying sons. The propaganda machine of Goebbels, Inc., had led them to fear and hate all Americans who had been pictured to them as blood-thirsty killers guilty of rape and mutilation of children!! Sounds preposterous, doesn't it? But as Ripley would say: Believe it or not! I was there!"

Guest Contributions

Presidential Message . . .

To a world in need,
Am I supplying, too little, too late?

L. F. Speckman

The Challenge Of Our Time

By Rev. Charles L. Masheck

Pastor Masheck is from Bellevue, Ky. where he serves our Trinity Church. He voices in this article the sentiment of thoughtful Christians as they consider the meaning of the atomic bomb.

There is a place in one of the speeches of Abraham Lincoln where he advises "I admonish you, when you have enslaved a people, dehumanized them, and placed them among the beasts . . . are you quite sure the demon you have made will not turn and rend you?"

In our own day we are experiencing the creation of demons that may turn and rend us limb from limb. Hardly any thinking man cannot help but be swept by consternation at the appearance of the new atomic bomb. What was once in the realm of possibility, is now an actuality, an actuality with frightening implications. The moral responsibility of having created this new weapon and having fostered its use weighs so heavily on us that we cannot help but be terrified.

The newspapers stated something like this: "The impact of the bomb was so terrific that almost all living things, human and animal, were literally seared to death by the tremendous heat and pressure engendered by the blast."

More and more the dilemma of our day becomes the dilemma of living in a time when scientific discoveries have far outstripped moral advances. Moral achievement and righteous living have almost collapsed in the face of overwhelming scientific discoveries. The end of such an inconsistency is suicide.

One columnist almost flippantly remarks, "the human race may kill itself off with atomic bombs, but everybody knows it, and that fact, itself, may prevent future wars." What unwarranted optimism! Is it not rather that the entire community that makes up the world must undergo a profound spiritual transformation before we can look again for brightness on the horizon?

Science can develop power and harness it in a fashion that we had hitherto scarcely dreamed. But science can never show us or tell us how to use these powers for the good of man. Only religion can do that, and only the Christian faith provides the profoundest moral principles on which to live. Absent from these divinely endowed values we are like children stranded on a beachhead and toying with a time bomb. Perhaps we like that role. One writer declares that "we are scientifically in love with death."

What should startle us most fully is that this weapon will soon become the common property of every nation, for secrets will out. If the secret is to be submitted to international control, it must out. And then it falls to the responsibility of every nation to adhere to a high moral standard that considers the sanctity of human life.

Is it not about time we were more concerned with the moral qualities of our political leadership? Is it not about time we had demanded of our leaders that they face the issues, and bring them to light rather than to strangle the vital issues, and make campaigns thrive on prejudice, greed, and pettiness? We are coming into a

time when it will be possible for one man to control the world, and the day is not far off when many, many men will be possessors of sufficient power to destroy civilization. What is our end if this power should find its way into the hands of one moral moron?

The time has come when we must match achievements in the scientific and mechanical world with like achievements in the moral world. We must no longer turn our backs to reality and live in a dream world labelled "post-war" that thrives on new inventions without knowing their honest use. We must demand of ourselves the nobility of soul Christ taught in the Sermon on the Mount, and maintain a deep humility with our own spiritual shortcomings. As Christians we must become a profound leaven in the community, and God help us if the lump becomes too great for the leaven.

As the world grows smaller, and power becomes greater, the interdependence of all men becomes more clear. It will do us no good to call any other man a beast. A character in a recent novel says of a sight he saw, "I looked, and thought I saw a beast; I looked again, and saw it was a man; I looked again, and found he was my brother." Under the Fatherhood of God all men are brothers, and such is our destiny.

John Donne, perhaps the greatest English preacher, wrote once, "No man is an island, entire to itself; every man is a piece of a continent. If any part of the continent is washed away by the sea, then every man is the loser of that much. Any man's death diminishes me, because I am involved in all mankind. Therefore no one knows for whom the bell tolls as it tolls for all and it tolls for thee."

The end of our time is pictured in a parable. We are like two men fighting in a canoe approaching the Niagara. If we do not stop the canoe will throw us both to our doom. Only the strength of both can bring us to safety. There is no hope unless we are one, and our oneness comes only by meeting at the feet of Christ.

Need for Adequate Religious Training

In an address given recently over radio station WIZE of Springfield, Ohio, Homer L. Stevens, superintendent of public schools, approached the

problem of religion. "The children of the seventeenth, eighteenth and early nineteenth centuries proceeded to school from homes in which Christianity was taught and lived," said Mr. Stevens. "Decisions were made, sacrifices were encouraged on the basis of the family's and individual's responsibility to God, present in the universe but equally present in that home and in the life of each member. The Bible and the prayer book did not gather dust on a forgotten shelf but were a daily source of inspiration and guidance. Family prayers, when the father of the house knelt with the wife and children in reverent awe before their Creator and made oblation of themselves to Him were as regular a part of life as the family meals. Sunday saw the father and mother seated in the pew of the village church with their children around them, there to offer praise, to kneel in penitence, to sing their thanksgiving and to receive instruction from one whom they revered as a consecrated and authoritative God, whose advice, direction, and rebuke were unquestionably accepted."

Separation of Church and State

Because children came out of that atmosphere and proceeded to school where teachers had come out of home of the same quality, "our fathers accepted the principle of the separation of Church and State without any apprehension that a time would come when children would be as utterly deprived of that spiritual sustenance as the majority of children now are. Had they so foreseen, it is more than possible that a system of church schools would have been established," Mr. Stevens claimed.

In accordance with the laws of the states, the public schools are prohibited from teaching religion," went on Mr. Stevens, "and in some cities, even a comment on any portion of the Bible is forbidden. The Church has lost its authority over its members, and consequently has been bowed out of the home." Mr. Stevens stated that many high school children personally interviewed reported that neither they nor their parents had any religious affiliation at all.

Holds Church Responsible

In discussing the matter further, Mr. Stevens did not hesitate to place the blame for this condition at the door of the Church. He said, "A well meaning, respectable, moral character has been substituted for belief in a spiritual reality in the universe and

in man's heart and for a conviction that sin is real and that the Passion of God alone frees man to spiritual living and to eternal salvation."

According to Mr. Stevens, with this loss of authority has come the loss of the Church's power in the Protestant home, and the flow of spiritual certainty has been cut off. The school is left struggling to appeal to its youth with character education. Character education without religious implement is impotent, since the dynamic of character education is the power of God. That is the treasure of the Church to be imparted through instruction, through worship, through the sacraments. The latter two are without the province of the school entirely, and the first is forbidden by law.

One Step Toward the Goal

Mr. Stevens was of the opinion that every advantage should be taken of the public school's willingness to cooperate with the Church in giving time and discipline for a carefully developed opportunity for instruction. Since the experience of educators has shown that learning is unsatisfactory in one period a week classes, released time for religious education will not be sufficient. Released time plus an integrated, high standard, church school program, however, would at least double the learning time and so be one step toward the religious education of youth.

In concluding his address, Mr. Stevens said, "What place has Christianity in the school—it is the *raison d'être*. Without it, education becomes

Men of St. John's

Through the kindness of Pastor William W. Roth, of St. John's Lutheran Church, Springfield, Illinois, the following pictures are lifted from the pages of the seventy-fifth anniversary edition of "The Herald."



Looking Pretty!

Here the brothers are evidently "having their pictures took." Pastor Roth is third from the left in the front row. The original Brotherhood was organized thirty years ago. It is a power in this church and the pastor's joy.



Kitchen Angels?

This time the photographer caught the brothers in working togs, after they had finished serving a mothers' and daughters' banquet. There seems to be one casualty, not among the diners, but among the cooks. There is a story on that—Mess Officer, sampling cook's first soup: You served the A.E.F. back in 1918? Cook: Yes sir, I cooked two years and was wounded twice. Mess Officer: You're lucky. It's a wonder they didn't kill you.

only a tool in the hands of human being self-centered, cunning, skillful but devoid of any vision of their spiritual heritage and of the meaning of this God-centered universe."

—Church Times

Luther League Needs Men

By Wray Smith

(The writer is president of the Luther League of the Ohio Synod and a student for the Ministry.)

"The Church that keeps her youth busy is the church that keeps her youth." That slogan is famous in Luther League circles, but it is not often seen by the other members of the congregation.

We are to consider here the relation of the Brotherhood and the Luther League, asking the question: "How can the Brotherhood help the Luther Leaguers?"

Our aim is merely to set the individual layman thinking about this question in his congregation. We begin with the assumption that Church work must be reciprocal, as the Brotherhood idea is: **the whole work of the whole church.** All the organizations must work together, yet retain some individuality.

There are several answers to our question, none of them complete for each local parish. Using the term "moral support" we call that our first answer. To learn that your friends have turned from you is very discouraging, and sometimes can break completely a man's spirit. So it is with youth. If they learn that the adults, especially the men, take an indifferent attitude toward them and their league, their spirits can be harmed, perhaps to the breaking point. Children "look to Dad" for encouragement and take great pride when they see "Dad" is for them. Men have passed through all the early stages of life, and should have learned how to live, and how to help others to live, especially their own children. Read again, both parents and children, Martin Luther's fine explanation of the Fourth Commandment. No one ought to question the stated Christian aims of our church and its auxiliaries, the Luther League no exception. Men want their children, and young friends, to have high aims, and try to guide them in that direction. Here is where the moral support of the Lutheran Brotherhood for the Luther Leaguer arises. **Encouragement is the key! Lead them**

in, and with high aims. Help them when they try to clear their minds in problems, and bless them when they do.

This might give us a second answer. Find a "golden mean" of help. Youth like to try to solve their own problems and complete their own projects, with some assistance. Moderation is wise for the men. Do not overpower your Leaguers. Don't give them something to do, and then be undemocratic. Yet, don't allow them to 'stagnate.' Military men claim that our American youth are soft from less work and exercise. Likewise, we cannot allow our youth to become spiritually soft and dead by not allowing proper work and exercise.

Because of the war younger children have accepted great responsibility. Let them have it. Our world today trains children to be quick-minded and alert. The church must not be an exception. Do not stifle alertness and ambition.

Someone questions finances. Again, war has given some youth greater financial independence. But now that the war is concluded, we look for a return to normalcy, if there is such a time. This being the case, not all will be able to always pay their own way. It cannot be denied that a man likes to be financially independent, especially in public. Youth are no different. They will try to meet their own obligations, and should, whenever possible. Although the church should accept all men equally, human nature is such that financial embarrassment often keeps men from church. A child who is financially embarrassed will often refuse to attend Luther League. Again, "Dad" can help in two ways: of showing the Church is for all, regardless, and set the example; and, give the youngster some money to boost his own resources. (We speak largely of the Intermediate and Senior age groups.)

Finally, know League work yourself. At least know a little about the organizational set up, and a few facts about the work, so that you can intelligently assist in the evangelization of youth. Someone has said that the normal mind is capable of holding three billion items. If that be true, there ought to be a little corner left for our Luther Leaguers. Send your child and his friends to League, and occasionally, visit yourself. Your Leaguer will make the organization worthwhile, gain spiritual knowledge, educational fellowship, and social poise.

Luther has this to say: "It is a serious and important matter that we help and assist our youth, and one in which Christ and all the world are mightily concerned. By helping them we shall be helping ourselves and all men . . . For what other purpose do we older folk exist than to care for, instruct, and bring up the young?"

We follow Luther. What more is there to say?

*Kerr, H. T., Jr.: "A Compend of Luther's Theology," Westminster Press, Philadelphia, 1943.

Our Duty

*The great world's heart is aching
Fiercely in the night,
And God alone can heal it,
And God alone gives light;
And the men to bear that message,
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.*

*Can we close our eyes to duty?
Can we fold our hands at ease,
While the gates of night stand open
To the pathways of the seas?
Can we shut up our compassions?
Can we leave one prayer unsaid,
Till the lands which Hell has blasted
Have been quickened from the dead?*

*O Voice of God, we hear Thee
Above the shocks of time,
Thine echoes roll around us,
And the message is sublime;
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience
And love has led the way.*

—Frederick George Scott.

Army Chaplains

While the chaplain corps, as such, was not established until 1920, the Continental Congress on July 29, 1775, granted the first formal recognition of a legal status for chaplains in the armed services.

Twenty-four chaplains have been killed in battle or have died of wounds during the present war. Non-battle deaths total 39. Thirty-one chaplains have recovered from wounds suffered on the battlefield and 33 others are held by the enemy.

A total of 129 decorations has gone to 114 individual chaplains. These include five Distinguished Service Crosses, 25 Legion of Merit, 34 awards of Silver Star, five Soldier's Medals, two Bronze Stars, 55 Purple Hearts and three awards of the Croix de Guerre.

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

THE CHURCH . . .

*is subject to Christ,
Christ loved it,
Christ gave himself for it,
was purchased with His own blood,
Christ is the head of it,
the gates of Hell shall not prevail
against it
is the pillar and ground of the
truth.*

"Wonderful Service"

Philippines
July 30, 1945.

Dear Sir:

I request that you send me your overseas edition of your paper to the following address:

Pvt. R. B. Long, 33598881,
Co. K 63rd Inf., APO #6,
c/o Postmaster,
San Francisco, Calif.

Thanking you in advance for your wonderful service for sending your paper to all of us in the service.

Sincerely yours,

Pvt. R. B. Long.

You are mighty welcome, soldier.

—Ed.

Another Suggestion

August 28, 1945.

The Rev. A. J. Traver, D.D.,
Springfield, Ohio.

Dear Dr. Traver:

I have just addressed a letter to Mr. Bader which may be of interest to you. I suggested that the U.L.C.A. Brotherhood might do well to secure subscriptions for longer periods than one year by granting reduced rates. This is done by *The Lutheran, Lutheran Women's Work*, and the *Foreign Missionary*.

The annual subscription being \$1.25, why not offer LUTHERAN MEN for three years at \$3.00, thus saving the subscriber 75 cents, or five years at \$5.00, thus saving him \$1.25. Then, too, the bundle rate is ten copies for \$10.00 for one year. This might be made \$25.00 for three years, thus saving the organization \$5.00.

I am assured that this would be a most profitable plan, for it would

give an assured subscription list continuing over the years, rather than compelling renewal year after year. The work of the circulation of the magazine would be greatly reduced.

As one who reads LUTHERAN MEN from cover to cover, and enjoys it greatly, I think its circulation should be greatly increased, and believe that it can be increased. I always pass my copy on to another, but that serves little purpose in increasing the circulation.

Your personal paragraphs are breezily splendid, if you understand what I mean. The inserts between the paragraphs add piquancy. You are really giving us a fine he-man's journal.

With personal greetings, I am,

Cordially,

Earnest A. Trabert.

It does the heart good to receive a letter like this. Our Executive Committee will study carefully your suggestion Dr. Trabert.—Ed.

For Larger Circulation

413 S. 12th St.

Quincy, Ill

September 8, 1945

Dear Editor:

The Executive Committee of the Brotherhood of the Illinois Synod is giving considerable attention to the building of a long-range program of enlistment and promotion for the Local, State and National Brotherhood organization. It is our present conviction that the tangibles of Brotherhood membership are not now being consistently enough channeled to our men to make a continuing impress upon them of the values attending membership in the Brotherhood at its various levels. In a nut-shell the situation seems this: We are not delivering enough concrete evidence to our members of the worth and work of the Brotherhood. We cannot deliver much because we operate in a small circle on restricted funds. On the other hand funds are not forthcoming because the values of the program haven't made an impact sufficient to impell support. It's a vicious circle that leads nowhere—as it is. We think that we have a

plan whereby this circle can be broken.

Already we have adopted a revision in our States Dues Schedule that may produce an increase in operating funds this year. We have established a budget that envisions a minimum of specific service to our members. We should like to enlarge that service and we feel that such enlargement can be wholly self-financing.

As one item of service we expect to deliver to our members in response to their payment of dues is the mailing of our little Synodical Brotherhood paper *The Organ*. We believe that if LUTHERAN MEN could be included in this immediate service as a recognition of membership a great advance in membership and interest would be immediately gained. We now have 49 local Brotherhoods registered in the Illinois Synodical organization, reporting 1200 members. I do not know what number of subscriptions to LUTHERAN MEN are forthcoming from Illinois Synod Churches but we feel certain that the coverage of this splendid paper is not what it should be in our synod. We are thinking in terms of a group subscription plan that would embrace these 1200 men. Present group rates are at \$1.00. With a block of subscriptions this size it is possible to obtain a rate of from 35 cents to 65 cents per man? If this can be done we believe that new channels for power in the whole Brotherhood program can be opened. Give the matter thought and send us your word at your earliest convenience.

Most cordially yours,

Lyman H. Grimes,
Sec. Pro. Tem.
Ex. Committee.

Our Executive Committee will certainly study this suggestion. Thanks!

—Ed.

"Does your husband always live up to his promise of his courtship days?"

"Always. In those days he said he was not good enough for me, and he has been proving it ever since."—Christian Union Herald.

Lutheran Men of Queens

September 5, 1945.

Dear Fellow Member:

Enclosed herewith is the program for our meeting on September 17th. We know you will want to be present at this meeting.

If our work is to really progress, we must have a thousand members before the close of the year. There must be in your congregation, men who ought to be in our association. Invite them to the meeting, and to become members. There is a tremendous amount of service that we men can and ought to be doing for our church and our Lord. Aside from the social relationships (which are not to be minimized) we must be doing some service for the whole church and our own local congregations.

At the coming meeting we ought to discuss and decide on some program of activities. The following are offered for your consideration:

1. Establish a men's bowling league for Queens.
2. Establish a boys' athletic league.
3. Get behind the Boy Scout movement.
4. Sponsor a stewardship program.
5. Sponsor a program for evangelism and personal service.
6. Sponsor a program to develop and make possible more men for the ministry.
7. Aid in developing men's work in our local congregations.
8. Help to strengthen and put on an effective basis, local men's organizations already established.
9. Develop a program of study so that our men might become more efficient and useful in the local church and community and in the general work of the church.

Our church needs, but unfortunately lacks, efficient and effective lay leaders. Our pastors ought to have men on whom they can place tasks of responsibility. To do this, they must be educated in the work of the church and its far-flung program.

These suggestions are offered for your consideration, for discussion at the meeting. They are not listed in the order of their importance, but are mentioned merely to start you thinking, with the hope that you might bring other ideas for our consideration.

There is so much to do and so little time in which to do it, that we must put our shoulders to the wheel. There is nothing that this world needs so much today as the gospel

message and the Christian way of living. The way of Jesus Christ is the only way and we of the church are charged with the responsibility of letting the world know this. I am sure you will agree with me that we have not measured up to our obligations and responsibilities in this direction. There is a tremendous challenge before us. Will we meet it? Let us be worthy of Him whose name we bear.

Sincerely yours,

Francis C. Leupold,

President.

This letter promises a real program of advance in Queens led by Lutheran men.—Ed.

Watch the Synod of New York

Dear Editor:

One of the most intensive efforts in stewardship education undertaken by the United Lutheran Church in recent years will be attempted in the United Lutheran Synod of New York. Dr. Frederick R. Knubel, president of that synod, and the synodical stewardship committee under the chairmanship of Rev. J. Henry Meyer of Elizabeth, asked the stewardship office of the Church to arrange for a series of evening stewardship meetings in every conference of the synod.

Each conference, through its president, immediately cooperated in the plan and seven such meetings will be held during the two weeks beginning September 17. At each gathering Dr. Franklin C. Fry, president of the church, will be the principal speaker. Dr. Knubel will likewise be on the program, and Dr. C. C. Stoughton, U.L.C.A. secretary for stewardship. The program will also include a discussion period when the councilmen may ask the church leaders any questions concerning the work of the church.

The schedule of meetings is:

September

- 17 St. Paul's Church, Syracuse, Central Conference.
- 18 First Redeemer, Buffalo, Western Conference.
- 19 First Church, Albany, Eastern Conference.
- 24 Immanuel Church, Meriden, New England Conference.
- 26 Christ Church, New York City, New York Conference.
- 27 Church of the Good Shepherd, Brooklyn, Long Island Conference.
- 28 St. John's Church, Jersey City, New Jersey Conference.

The president of the church has given stewardship a top priority upon his time and his appearance at each of the conferences testified to the importance that the church officers place upon the whole program.

"One of the jobs that simply must be accomplished by the Church," Dr. Fry insists, "is meeting our \$2,500,000 income objective in full. It is in no sense an impossible task. It is, in fact, one easily possible if we can make our pastors and church councilmen fully aware of the enormous responsibilities that rest upon us just now. The conferences we are holding have as their primary purpose the informing of these congregational leaders of all the work our great church is doing and all that needs so urgently to be done."

Conference presidents and stewardship chairmen have cooperated by sending in names of congregational councilmen and these are receiving personal invitations from the stewardship office. Conference bulletins are also giving special attention to the meetings and attendance in each is expected to reach a high figure.

The Lutheran Laymen's Movement is also planning special regional meetings of its members. The purpose of these is much the same—direct information concerning the Church's work and obligations. One such gathering is planned at Philadelphia for October 4 when Dr. Peter Hagan is to be chairman and when President Fry, J. Myron Shimer, and Dr. Stoughton will be speakers. On the following night, men of the Lancaster area will meet under the chairmanship of Mr. William Hager. Mr. Shimer and Dr. Stoughton will likewise be present at this session.

(Signed) C. C. Stoughton,

Secretary of Stewardship.

This news item describes the vigorous program we may expect throughout the U.L.C.A. Lutheran men are right behind you Dr. Stoughton!

—Ed.

Atomic Bomb Speculation

The Atomic Bomb a Miracle

August 14, 1945

Dear Editor:

If war had gone on for one year longer, it had been unofficially estimated that:

Japan might have killed 1,000,000 United States soldiers; United States might have killed 5,000,000 Japanese; Japan might have killed 1,000,000 Russians; Russia might have killed 3,000,000 Japanese; Japan might have

killed 1,000,000 of all of the Allies; Who might have killed 1,000,000 Japanese; . . . Total, 12,000,000 people.

God gave his people the atomic bomb by which there may have been approximately 200,000 lives destroyed. This forced Japan to surrender thereby saving the lives of 12,000,000,000 people.

This may be the greatest miracle performed in warfare since the fall of Sodom and Gomorrah. Abraham prayed for the city to be saved for the righteous who might be in the city. God made six promises to Abraham, saying he would spare the city if he found 50, 45, 40, 30, 20, or even 10 righteous people in the city. Then the Lord rained fire and brimstone upon the city and overthrew those cities and all the plain and all the inhabitants of the cities and that which grew upon the ground. God destroyed the people of Sodom for their wickedness and thereby saved his own people from destruction. With atomic bombs in the hands of the United States Armed Forces God permitted the destruction of 200,000 of the evil forces to save the lives of 12,000,000 people.

The Miracle may be perpetuated if, and when, the young Hirohito becomes Emperor of Japan, if the Christians may convert the Emperor, who may in turn convert the whole Japanese nation. If this should happen, Japan may become the greatest Christian nation in the world.

B. T. Bodie, President
Central Conference
Brotherhood, South
Carolina Synod.

Thank you President Bodie for your interpretation of the atomic bomb.—Ed.

Wants Publicity For Connecticut

Rev. Amos John Traver, D.D.
My dear Brother Traver:
Editor—LUTHERAN MEN.

I have found one thing in LUTHERAN MEN quite conspicuous by its complete absence—news or mention of the Brotherhoods of the New England Conference, or the Conference Brotherhood itself.

Understand, I do not lay the blame at the feet of so able an editor, for it is highly probable that that editor never gets any word from that source, and of course in a community that Lutheran churches are only found by "native guides" because of their conspicuousness by their ab-

sence (scarcity) the editor could hardly publish anything, unless it's sent to him from this undeveloped Lutheran territory.

You see the writer migrated to this section from Lancaster, Penna., where every other church is a Lutheran church, and the largest churches of the community are likewise Lutheran, and he misses that popularity, but we comparatively few Lutherans of this section do have spirit and the brotherhoods are no exception.

Therefore, I am enclosing several publications of the above congregational Brotherhood that I thought may prove interesting to you. I am also entering your name on our monthly mailing list, so that you may get this publication regularly hereafter and be advised of some of New England's Brotherhood activities.

Incidentally it may be of interest to you to know that at every meeting of our Brotherhood we pass out copies of these letters to each member present, and that member in turn sits right down between the business and social portions of our meeting and writes a personal letter, just in pencil on the opposite side of this monthly bulletin to a service man of the church, whose addressed envelope he has received with the copy of the bulletin, when all letters are written they are turned all letters are written they are turned over to the secretary who places a copy of *Light for Today* in the envelope and all are mailed to every one of the 52 service men of our church every month. In this way every service man gets our bulletin which is mimeographed and a personal letter from a different brother each time we meet. We have also sent out rehabilitation questionnaires some time ago and have nearly 75% returned and some cases already arranged for the men.

It is not my hope to have this letter published, but I would like to see some of our Brotherhoods, particularly our own, mentioned some time, and our convention given some space. I am not after any personal publicizing.

Sincerely yours,

Christian Brotherhood,
Ralph J. Wohlsen.

Right you are, Brother Wohlsen, we should hear more about New England Lutheranism. Brief newsy convention stories will be received

with gratitude. The letters to service men are fine and I like the personal touch you secure by having your men write on the back of them. The interest of your service men will be held for the church. Thanks again.—Ed.

To Our Scouting Chairman

August 7, 1945.

Mr. Harold D. Foster
P.O. Box #703
Harrisburg, Pennsylvania
Dear Harold:

The August number of LUTHERAN MEN came this morning. It is a fine issue all the way through and, of course, this office is especially interested in the picture on the front page of two good Scouts; of Captain Bergesen and Lt. (jg) Modolf Tolo on page 5 and more especially Mr. Bader's articles on pages 15 and 16.

Thanks again. More power to Scouting in the U.L.C.!

With cordial greetings,

Faithfully yours,

S. H. Holstad,
National Lutheran
Scout Director.

Glad Harold shared this encouraging letter.—Ed.

The Church Wants Young Women to Prepare for Full - Time CHRISTIAN SERVICE



HARTWICK COLLEGE
Oneonta, New York

offers both two- and four-year curricula preparing them for any of the following Christian vocations:

Parish Worker
Church Secretary
Foreign Missionary
Teacher of Religion in Public Schools
Christian Social Worker
(Pre-Professional)
Director of Religious Education
(Pre-Professional)

TUITION SCHOLARSHIPS

are available to Lutheran young women who meet admission requirements and agree to enter a Christian Service vocation upon graduation.



For bulletin and detailed information address
Dr. Henry J. Arnold, President
Oneonta, New York

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Brotherhood Sunday . . .

October 21st

Enthusiastic letters are pouring into Brotherhood headquarters from pastors and Brotherhood officers telling about their plans for a **Brotherhood Sunday Service** on **October 21st**.

With Victory achieved, our service men will be returning to their homes in increasing numbers to make this first peace time Brotherhood Sunday Service a long awaited day for our Lutheran laymen.

We rejoice at the announcement that the Federal Council of Churches in Christ has selected the Third Sunday in October—**October 21st**—as the time for a Men's Sunday Service in all of their affiliated Protestant Churches throughout the United States and Canada.

Brotherhood Sunday—1945—has a special significance as it marks the 27th Anniversary of our Brotherhood, and we should use every means at our disposal to bring its purpose and program to the men of our Church.

We believe every pastor will recognize the 27th anniversary service as an opportunity to awaken the latent man-power of the congregation. In assigning a portion of one of the regular services of worship, the local Brotherhood will be inspired to greater loyalty. Only by the pastor's cooperation will a permanent good come out of this effort. No one will question the value of a man's rally Sunday as it provides the impetus to awaken the dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

The **Brotherhood Sunday** service should be the time to urge our men to a fuller degree of stewardship in placing themselves and their means at the disposal of the church. With the Every Member Visitation looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

Theme

The theme for the Brotherhood Sunday Service—**Every Congregation Geared to the Church's Whole Work**—(a) **Missions**—(b) **Education**—(c) **Merciful Works**—(Coll. 3:12-17) is based on the attractive Christian Stewardship stamps that are so widely acclaimed by our pastors and laymen.

The Committee of Executive Secretaries has suggested that **Christian Stewardship** become the promotional objective for the United Lutheran Church in 1946-47.

With the war at an end, it is obvious that we must enlist the sympathetic cooperation of the whole church in behalf of **Christian Stewardship**, if we are to reach our 1945 U.L.C.A. Income Objective of \$2,500,000. This will only be a curtain raiser for the greater effort needed to achieve our Ten Million Dollar goal for Lutheran World Action during the next two years.

The Brotherhood's **Christian Stewardship** stamps point the way toward our ultimate goal of having "Every Congregation Geared to the Church's Whole Work." Only then; will we be able to advance the cause of **Missions** — **Education** — and **Merciful Works** as "Faithful Stewards for Christ."

We have a quantity of Christian Stewardship stamps available for use on your Brotherhood Sunday announcements and programs. May we suggest that you order a sufficient number of booklets at 50 cents each from Brotherhood Headquarters to take care of your Brotherhood Sunday needs.

Act Now!

The pastor and president of the Brotherhood should act promptly in arranging a suitable program, and select the speakers for your Brotherhood Sunday Service.

I need not remind you, that the first requisite is a well arranged program—not too lengthy—that will send your men away, refreshed, and inspired to yield themselves in the service of the Master. A good program, no matter how well it is car-

ried out, falls short of its goal if only an handful of men come out to hear it rendered. I would like to see "standing room only" in evidence at the Brotherhood Sunday service. This requires effort—persistent and unceasing, but after all, nothing that is really worthwhile comes by itself. **A successful Brotherhood is not merely an accident. It succeeds because it serves.**

Each pastor and Brotherhood president will receive an attractive **27th Anniversary** packet containing — program — Sermon outline — and Brotherhood Sunday Bulletin containing a complete Order of Service emphasizing the Brotherhood's opportunities for service in the congregation.

This brings up the matter of publicity. It pays to advertise your Brotherhood Sunday Service. Use the press, mails, phone and personal visits. Announce repeatedly the subject for the pastor's sermon, or laymen's addresses. Include the names of all who will take part in the service in your press report. Your local newspaper will welcome this as news if it is neatly and concisely prepared in a form ready to set up in the paper.

Twenty-seventh Anniversary Offering

The program and activities of the U.L.C.A. Brotherhood are being constantly expanded and intensified. The addition of the Boy Scout work and Lutheran World Action promotion have made our present budget entirely inadequate. It is obvious to any thinking laymen that increased revenue must be forthcoming if we are to meet the challenging responsibilities that the Church has assigned to us.

Moreover, the congregational Membership Dues have never been increased from the ridiculously low figures originally set by the 1936 Springfield Convention. The Brotherhood Sunday Service gives the individual Brotherhood member and organized Men's Group an opportunity to have a share in meeting the increased promotional expenses of the Brotherhood.

A packet of envelopes to receive your anniversary offering is coming to the pastor of each men's group in the U.L.C.A. These envelopes will be received and consecrated for the promotional work of the U.L.C.A. Brotherhood at your Brotherhood Sunday Service on October 21st, 1945.

The twenty-seventh anniversary offering will be used to establish new congregational Brotherhoods and supply sample copies of LUTHERAN MEN, and organization material to prospective Brotherhoods in all synods of the U.L.C.A.

Your congregational Brotherhood treasurer is requested to forward check or money order payable to the U.L.C.A. Brotherhood and designated for twenty-seventh anniversary offering, not later than October 31, 1945. If your Brotherhood Sunday service will not be held prior to this date, may we ask that your members bring their anniversary offering envelopes to your November meeting.

A Generous Gift

That our Brotherhoods recognize their responsibility to assist the U.L.C.A. Brotherhood in meeting its financial obligation is evidenced by this typical letter just received from Brother Hubert P. Maack, treasurer of the St. Paul's Lutheran Brotherhood, Wichita, Kans.:

"Please accept this money order in the amount of \$34.32 as a contribution from the St. Paul's Brotherhood to the national Brotherhood fund."

We extend our sincere thanks to this loyal Brotherhood for their generous gift and confidently hope that many others will follow their example.

Program Suggestions

In the event you do not wish to use the official program, we suggest the following Hymns, Psalms, Scripture lessons, etc. as being suitable for your Brotherhood Sunday Service:

Hymns:

"Glorious Things of Thee are Spoken"
 "The Church's One Foundation"
 "Rise, Ye Children of Salvation"
 "Onward, Christian Soldiers"
 "The Son of God Goes Forth to War"
 "A Mighty Fortress Is Our God"
 "Lord Speak to Me That I May Speak"
 "Christ for the World We Sing"
 "The Sign of the Cross and the Heart"
 "The Brotherhood Hymn"

Psalms:

Nos. 24, 46, 84, 89, 90, 91, 100, 103

Scripture Lessons:

Coll. 3:12-17

I Cor. 4:1-5

Deuteronomy 10:12-21

Matthew 22:34-36

Romans 12

Ephesians 6:10-17

St. John 15:1-16

I Corinthians 16:13

I John 5:4

I John 4:7-21

Subjects for Addresses:

"Faithful Men"

"Forward With Christ"

"The Brotherhood, Its Purpose and Program"

"Sharing the Wealth"

"The Brotherhood Objectives"

"A Serving Manhood"

"The Brotherhood, a Field of Service"

"Onward, Christian Soldiers"

"Laymen Witnessing for Christ"

"Our Call to Service"

"Ministering to Our Service-Men"

"Victory Through Christ"

"Brotherhood Loyalty"

"Challenge of the Brotherhood"

"Faithful Stewards for Christ"

Topics for Five-Minute Talks:

"Our Brotherhood

a. Its accomplishments

b. Program for the coming year."

"Why Have an Annual Brotherhood Service?"

"What the Brotherhood Offers to Our Men"

"What the Brotherhood Has Meant to Me"

"How the Brotherhood Can Best Serve Our Pastor and Congregation"

"The LUTHERAN MEN 'Topics' "

An Appreciation from West Va.

Dear Mr. Bader:

We used your program outline, "Loyalty" for our Brotherhood Sunday Service last year. The congregation complimented us on a very fine program. Thanks to you we will try again. Please send me your program outline for this year's service.

Fred Hegmann,
 803 Marianna St.,
 Charleston 2, W. Va.
 Trinity Lutheran
 Brotherhood.

58 Brotherhoods Unite with National Organization

You will be delighted to know that the organization of new brotherhoods has continued despite the large number of men in the Service and the

war-time travel restrictions.

We extend our congratulations and a hearty welcome to each of the 58 Brotherhoods that received charters of membership in the U.L.C.A. Brotherhood during the first six months of 1945.

First Lutheran Brotherhood, Glendale, California

St. John's Lutheran Men's Forum, Sacramento, California

St. Paul's Lutheran Brotherhood, Vallejo, California

St. Mattheew's Lutheran Brotherhood, Hanover, Ontario, Canada

First Lutheran Brotherhood, Rockville, Connecticut

Plains Lutheran Brotherhood, Plains, Georgia

Trinity Lutheran Brotherhood, Chicago, Illinois

St. Paul's Lutheran Brotherhood, Pearl City, Illinois

Calvary Lutheran Brotherhood, Rockford, Illinois

Luther Memorial Lutheran Brotherhood, Springfield, Illinois

Trinity Lutheran Men's League, Burlington, Iowa

St. Paul's Lutheran Brotherhood, Clinton, Iowa

First Lutheran Brotherhood, Newton, Iowa

St. Mark's Lutheran Brotherhood, Coral Ridge, Kentucky

Elias Lutheran Brotherhood, Emmitsburg, Maryland

Mt. Zion Lutheran Brotherhood, Ladiesburg, Maryland

Trinity Lutheran Brotherhood, Hillside, Michigan

Grace Lutheran Brotherhood, Alden, Minnesota

Trinity Lutheran Brotherhood, Lindstrom, Minnesota

St. Mark's Lutheran Brotherhood, North St. Paul, Minnesota

St. Paul's Lutheran Brotherhood, Auburn, Nebraska

Emmanuel Lutheran Brotherhood, Hampton, Nebraska

Zion Lutheran Brotherhood, Jersey City, New Jersey

St. John's Lutheran Brotherhood, Woodbury, New Jersey

St. Mark's Lutheran Men's Organization, Brooklyn, L. I., New York

St. John's Lutheran Brotherhood, Buffalo, New York

St. Peter's Lutheran Brotherhood, Jamaica South, L. I., New York

St. Paul's Men's Organization, Nanuet, New York

Trinity Lutheran Brotherhood, Kingston, New York

Please turn to page eighteen

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**

Boy Scout Committee of The Brotherhood of The U.L.C.A.

Headquarters, 62 E. Garrison Street, Bethlehem, Pa.

Plan of Action for Advancement of Boy Scouting in The United Lutheran Church in America for the Special Attention of Synodical and Conference Boy Scout Directors and Committees

By Harold D. Foster, Chairman, U.L.C.A. Brotherhood Boy Scout Committee

Brother Foster needs no introduction to anyone interested in Lutheran Boy Scouting. His many years of active Scouting experience qualifies him to head up the Boy Scout movement in our Church. While the following instructions are intended primarily for the guidance of the Synodical and Conference Directors and Committee-men, we believe our pastors and laymen should know what we are doing and how they can cooperate in the promotion of Scouting—Director.

Rally Day

The Fall program for Church and Sunday School starts off in high gear on Rally Day, which usually takes place early in October and it is very appropriate that our Lutheran Boy Scout Directors and Committees get busy with the promotion of Scouting at the same time.

Survey Records

A complete card file has been completed at our U.L.C.A. Boy Scout Headquarters, 62 East Garrison Street, Bethlehem, Pennsylvania, in which is compiled information concerning every Boy Scout Troop and Cub Pack now sponsored by a congregation or men's organization of the United Lutheran Church in America.

Synod and Conference Appointees

Now that Boy Scout directors and committees have been appointed in practically every synod and conference in the U.L.C.A., duplicate record cards are being sent to the directors for the troops and packs in their respective territories.

Active Troop File

The Scout directors, who are usually the chairman of the Scout committees are requested to maintain

the card file up-to-date and when changes and additions are recorded on a card, such information is to be sent to our U.L.C.A. Boy Scout director so that the master file for the entire U.L.C.A. can be kept up to date.

Prospect File

In addition to the card file for active Lutheran Scout organizations, there should also be a card file for every congregation where no Scout Troop or Pack exists, which file serves as a prospect file to guide the directors and committeemen in their promotional work.

Territorial Distribution

It is expected that Scout directors and committeemen have been appointed from various sections of synods and conferences in order that every congregation will have an official nearby to whom they can look for cooperation and assistance in the promotion of new Scout Troops and Packs and for service to existing Scout organizations when needed. The Scout directors should also see that every committeeman is furnished with a record card for every congregation under his jurisdiction.

Territorial Survey

LUTHERAN MEN has been publishing the names of directors and committeemen as appointed. These appointees are expected to contact every pastor and president of every congregational men's organization in his territory by letter or personal call as soon as possible, after he has received the record cards, to offer his services and to verify the information on the cards.

Cooperation With Boy Scout of America Executives

Scout directors and committeemen

should interview Boy Scouts of America executives when in their vicinity to enlist their cooperation and assistance. After all, our most important task is to open the doors of our Lutheran Churches to Scouting and then depend on the local Boy Scouts of America officials for service in training scoutmasters and committeemen and otherwise arrange for the program of Scouting to function in cooperation with the pastors and sponsoring men's organizations.

Lutheran Men Boy Scout Page

Every Lutheran Boy Scout director and committeeman should subscribe to LUTHERAN MEN, so that he will know what is being done throughout the Nation in Scouting and receive valuable suggestions.

Boy Scout Bulletins

While Lutheran Men is the official monthly publication of the Brotherhood through which information about Boy Scouting is distributed to pastors and local Brotherhood men, it must be remembered that all congregations do not have Brotherhoods (hasten the day when they will) and it is therefore essential that bulletins on Scouting be mailed to all pastors and presidents of congregational men's organizations periodically during the year from our U.L.C.A. Boy Scout Office and by the Synodical Conference directors.

Special Services

Boy Scout charter presentation ceremonies occur annually on the anniversary of the organization of the troops and since troops are organized at various times throughout the year there is opportunity for directors and committeemen to very profitably attend these functions, where they can especially emphasize the value of Scouting to the Church and the corresponding value of the Church to Scouts. Boy Scout Sunday is another time for similar contacts.

Our Goal

Promotion of Boy Scouting in the United Lutheran Church was assigned to the Brotherhood and in accepting this responsibility we have set as our goal—"A Scout Troop in every Congregation."

Volunteer Workers

We are depending on volunteer workers in the entire Brotherhood organization from the Synods to the local Brotherhoods. The services of our Scout directors and

committeemen, like scoutmasters, are freely given as a part of their services to the youth of our Church in the up-building of their lives, spiritually, morally, mentally and physically.

Promotional Fund

To defray promotional expense incurred for literature, mailing, keeping records, etc., which are essential items, we must depend on the various synod, conference and congregational Brotherhood organizations for contribution. Some have already been received. One of the important duties, therefore, of our synodical and conference Scout officials is to encourage contributions by local organizations and individuals to the Boy Scout fund of the U.L.C.A. Brotherhood. These contributions should be sent to the U.L.C.A. Boy Scout director or the U.L.C.A. Brotherhood treasurer, marked for Scouting. Any worthwhile endeavor is worthy of liberal financial support.

Synod and Conference Conventions

Scout directors and committeemen should endeavor to make arrangements with the presidents of synods and conferences for time on the convention programs to speak in behalf of Boy Scouting in the Lutheran Church.

Boy Scouts of America Organization and Extension Committees

Every Area Council has an Organization and Extension committee, which will welcome the assistance of our Lutheran Boy Scout directors and committeemen in organizing new troops and packs.

Lutheran Boy Scout Leadership Rallies

Much good can be accomplished through group promotional activities. In some places dinners or luncheons have been arranged in co-operation with the Boy Scouts of America officials, to which all the Lutheran pastors in the area have been invited to come and bring scoutmasters and troop committeemen, or other laymen, who are interested in the youth of the Church. The meeting can be held in a Lutheran Church and a nominal charge made per plate. Special speakers on Scouting in the Lutheran Church, greetings from Boy Scout officials and Boy Scout moving pictures very appropriately make such an occasion a success. Opportunity for discussions and questions should have a place on the program.

"Be Prepared"

The Boy Scout motto is a good one for anyone charged with responsibility for performing such important service as that which has to do with the introduction of Boy Scouting into the Church's program for its boys. The manual "Scouting in the Lutheran Church" will serve as a very complete text book and guide for all Lutheran Scout officials, scoutmasters and pastors. In addition numerous pamphlets are available at our U.L.C.A. Boy Scout Headquarters,

62 East Garrison Street, Bethlehem, Pa., and at any Boy Scouts of America Executive Office.

An Acknowledgment

The card record of Boy Scout Troops and Packs connected with congregations of The United Lutheran Church in America was compiled from information furnished by The Boy Scouts of America, New York Headquarters, the Lutheran Committee on Scouting of the American Federation of Lutheran Brotherhoods, The Luther League of America,

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Associate Secretary of the Parish and Church School Board
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An Open Forum . . .

Does lecturing or conducting discussion call for greater ability, more preparation, and better planning?

A few days ago a teacher made the remark that he uses the discussion method. Said he, "I am not able to lecture. Only the pastor can do that." He felt that conducting discussion was easier than lecturing. It turned out, however, that what he called discussion was nothing more than asking questions and getting rather stereotyped answers.

It must be said that discussion, in a real sense, generally requires better preparation, more thorough planning. In order to lecture one may make an outline and follow it rather closely, or he may memorize his outline and follow it in a general way, diverging from it when it seems justified. He may simply talk at random until stopped by a bell; some folks call that lecturing. At the best lecturing follows a plan which may or may not be intricate. It is generally not a difficult thing to do, especially where ordinary standards prevail. A top-notch job of using the lecture method calls for much better planning and preparation.

Directing a discussion lesson requires a larger fund of information, more skill, greater alertness, more tact in dealing with people and questions, greater resourcefulness in eliciting questions and expression of opinions, and greater over-all ability. The extra demands made on a discussion leader are usually well repaid. The results are generally better.

Let us remember, however, that resources of information are needed for proper use of the discussion procedure. Just any kind of free expression of a group of people does not constitute educational discussion. It is possible for us to repeat our false impressions, prejudices, and lack of truth in a lively manner and believe that we have had discussion. Adding a prejudice to a misunderstanding does not result in valid conclusions. In order to make any progress in our thinking and fund of basic informa-

tion we have to have sources that are dependable to which we may turn.

Should a man's Bible class have its worship alone or in connection with the rest of the Sunday school?

Generally speaking, an adult class, whether of men, or of women, or of mixed complexion, ought to join the part of the school to which it belongs in the worship experience. If there is an adult department, made up of a number of classes, all classes ought to unite in the worship. If the adult class is located in a large room with classes of other departments or ages, and remains for the lesson period, its worship program should be one with the rest of the classes. If the class goes to another room for the lesson period, it may have its worship with the rest of the classes or it may spend the whole hour in the classroom and have its worship there alone. When the worship is conducted alone, many features may be introduced which are impossible in the larger group, but on the other hand a number of things are possible in the larger group which are out of the question when a class worships alone. If one class constitutes the whole adult department and the group is pretty large, it may be better to have the worship alone. The question should also be raised as to the effect of the presence or absence of the adult class on the rest of the school.

The matter of numbers makes some difference. If a class is small, it ought to worship with other classes for the sense of unity in the approach to God. In any case a decision of this sort should be made in the light of all the circumstances. Mere prejudice, custom, or personal whim should not influence the decision.

What is meant by the dedication of a home?

There are different occasions for the dedication of a home, and various forms have been used. Let us note some types of dedication.

When a young couple get married and start housekeeping, whether in an apartment, in a few rooms, in a cottage, in a newly-built home, or in a rented or purchased home, dedication is in order. The home is more

than a house. Dedication of the home to Christian living gives a couple a good start. They and their friends have recognized that theirs is to be a Christian home. They are publicly committed to such life and their friends are committed to recognize it as such and to help them to realize the ideal. What a fine background for the beginning of family worship, Christian living, church loyalty, and Christian rearing of children!

But people need not be newly-weds in order to have a home dedication. Any family of any age or size may have a home dedication when they thoroughly give themselves to the church, Christian faith, and Christian service. Or any time any one moves into new quarters, rented or purchased, a dedication is fine experience for all concerned.

Some churches have promoted this practice among their people and pastors have helped arrange the program and have taken part in it. Pastors have had dedications of their parsonages, inviting whole congregations to attend. In some churches the idea of having a rededication of homes each year has been encouraged. In others the dedication of a home has taken place in the church itself.

Various forms are being used in these dedications. Some are formal and rather complicated, whereas others are simple and informal. Some rituals are variations from forms for the dedication of churches. As long as the church at large does not provide a set form for this purpose there will be much variation. Perhaps it is better not to have a specified form. It may be a good thing to have lots of variety in practice. There may be a point at which uniformity of practice may cease to be a virtue. And even if there should come into being a fixed form everyone would still be free to vary from it. Individual preference is a precious thing. Wealth of suggestion will prove to be of high value. Regardless of form, let any dedication be genuine.

Christian Stewardship . . .

Improving Our Stewardship

By Rev. Luther L. Hare

Pastor Hare is the live-wire chairman of the Committee on Stewardship and Benevolence of the Maryland Synod. He serves the Clear Spring Parish.

"Ugh!" grunted the American Indian to indicate dis-satisfaction. We grunt with displeasure if given bread without yeast, potatoes without salt, iced tea without sugar. God, too, is displeased with the Christian who is not imbued with the savor of stewardship.

In a leadership training class of fourteen young people one had read an article about stewardship. Another knew that November was Stewardship Month in the Calendar of Causes. The other twelve took the course either out of curiosity or because it was recommended—they had no idea what stewardship is. Is the average adult Christian any more stewardship-conscious than these young people?

What Is Stewardship?

Christian Stewardship is being talked about more and more as the years pass. One of the best definitions which the writer has found is that by Julius Earl Crawford. "Christian Stewardship is the recognition and fulfillment of personal privileges and responsibility for the administration of the whole life—personality, time, talent, influence, material substance, everything—in accordance with the spirit and ideals of Christ." How different is this definition from the popular conception that stewardship means "Money! money! money!"

God is the owner of all things; we are his stewards, overseers. This idea is slowly percolating through our thinking and doing. We sing, often thoughtlessly, "This is my Father's world"; "We give Thee but Thine own"; "All things come of Thee."

We are partners with God, but more. Dr. John F. Goucher bequeathed us these words: "A steward, in the

Bible significance of the term, is more than a servant: 'The servant knoweth not what his lord doeth.' He is far more than an agent; 'We are laborers together with God.' The steward is next to the Master himself—the highest official in the household. There is the most confidential relation and understanding between his master and him. In the making of contracts, the use of possessions, and the administration of affairs, the steward is entrusted with authority to represent his master, and stands as his interpreter to make known his attitudes and purpose."

Too often we are concerned primarily with "my" business instead of God's business. In Dicken's **Christmas Carol** Jacob Marley's ghost said, "Business! Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

Stewardship Is an Achievement

"Christian Stewardship is not a set of rules; it is an attainment of character. We cannot become good stewards by resolution; we must accept the process." So states Bishop B. T. Kemmerer. Stewardship is not like a gift on a golden platter. After an acceptance of stewardship principles we begin to understand the spirit of stewardship. We cultivate it. To become a good steward for Christ is an achievement—as much of an achievement as becoming a lawyer, teacher, doctor, or anything else.

An Indictment

Stewardship is basic. It should flavor, permeate, saturate all of life. Churches do not fulfill their mission, organizations are unproductive, plans and programs disintegrate into thin air, if they are not leavened with Christian stewardship.

Every department, organization and member of the Church should digest carefully what Arthur P. Black once said, "It is Christian stewardship that makes missionary, educational, evangelistic, and worship programs 'go over'—successfully. We don't get

people's real interest and active co-operation in the promotion of any of these programs unless and until they surrender to the scriptural teachings on divine ownership and man's stewardship. Once that double surrender is made, their interest and active co-operation automatically follow."

The church stands indicted before God, the world, and the consciences of its members when stewardship principles are ignored. The churches that resort to worldly methods of raising funds; when the U.L.C.A. struggles year after year to do the work of the Lord on little more than a million dollars (when the minimum budget calls for two million); when congregations, however able and blessed, refuse to contribute more than their specified apportionment, or less; when per capita giving for all benevolent purposes in the U.L.C.A. in a 1944 report (by United Stewardship Council) was \$3.51 and for congregational expenses \$13.89—trifling in comparison with other per capita expenditures; when tithing is unknown or taboo, except for a few persons in scattered congregations; when children are trained to give pennies to the Lord and dollars for pleasures, sports, and luxuries—are these not indictments?

Stewardship Is More Than Money

Money is the acid test of character and it may well be the index of stewardship. If we are good stewards in financial matters we will have less trouble in handling our other possessions and abilities. Whatever our life work may be we should be conscious that everything should be used wisely since we are really stewards, not owners.

Consider all that is involved in this stewardship hymn, "Take my life . . . Take my moments and my days . . . Take my hands . . . Take my feet . . . Take my voice . . . Take my lips . . . Take my silver and my gold . . . Take my intellect . . . Take my will . . . Take my heart . . . Take my love . . . Take myself . . . and I will be ever, only, all, for Thee."

Stewardship Is Improving

Slowly and gradually the leaven of stewardship is permeating our Lutheran Church. Synodical stewardship committees are becoming wide-awake. The word "stewardship" is being used repeatedly. More sermons are preached on the theme. Tracts are being more widely distributed. Sunday bulletins contain more stewardship ideas. Stewardship will be promoted further as Dr. Clarence

Stoughton carries the standard once carried by Arthur P. Black.

Stewardship can hardly be over-emphasized. Seminaries may well give more training of this nature. More text-books and leadership training courses are very essential. Pastors and councilmen need practical plans and suggestions.

Under the sponsorship and guidance of the United Stewardship Council the major denominations of our country are observing Stewardship Enlistment Year 1946-1947. The whole nation should feel the pulse beat of this endeavor.

The work of the Lord will be effective in our Lutheran Church as members in the pews and the Church as a whole become better Christian stewards.

OBSERVE BROTHERHOOD SUNDAY

New Affiliated Brotherhoods . . .

(Continued from page thirteen)

St. John's Lutheran Men's Organization, Richmond Hill, L.I., New York

Bethany Lutheran Brotherhood, Hickory, North Carolina

Salem Lutheran Brotherhood, Maiden, North Carolina

Mount Zion Lutheran Brotherhood, Richfield, North Carolina

Trinity Lutheran Brotherhood, Sanford, North Carolina

Shiloh Lutheran Brotherhood, Taylorsville, North Carolina

First Lutheran Brotherhood, Bryan, Ohio

St. Peter's Lutheran Brotherhood, Lancaster, Ohio

Glenwood Lutheran Brotherhood, Toledo, Ohio

First English Lutheran Brotherhood, Wapakoneta, Ohio

The Men's Bible Class of the Evangelical Lutheran Church of the Redeemer, Allentown, Pa.

Grace Lutheran Brotherhood, Altoona, Pa.

St. John's Windish Lutheran Brotherhood, Eddyville, Pa.

Christ Lutheran Brotherhood, Kittanning, Pa.

St. John's Lutheran Brotherhood, Kittanning, Pa.

Mt. Calvary Lutheran Brotherhood, Levansville, Pa.

Salem Lutheran Brotherhood, Lebanon, Pa.

St. John's Lutheran Brotherhood, New Castle, Pa.

Friedens Lutheran Brotherhood, Philadelphia, Pa.

St. James' Lutheran Brotherhood, Reading, Pa.

Memorial Lutheran Brotherhood, Shippensburg, Pa.

Emmanuel Lutheran Brotherhood, Souderton, Pa.

Zion Lutheran Brotherhood, Tamaqua, Pa.

Advent Lutheran Brotherhood, Navy Yard, S. C.

St. John's Lutheran Brotherhood, Goliad, Texas

Holy Cross Lutheran Brotherhood, Pawnee, Texas

Faith Lutheran Brotherhood, San Antonio, Texas

Holy Trinity Lutheran Brotherhood, Superior, Wisconsin



—Official U. S. Marine Corps Photo

Mess Call

Chaplain Louis R. Lechler has a lean and hungry look as he hurries out of his tent on Okinawa. How glorious the prospect must be of white linen, gleaming glass and china, real silver-ware and a real home-cooked meal. He is a Mt. Airy grad.

Topic

of the Month

• Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

The Christian And Money

Topic for November, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To help men better to realize

- (1) money is a symbol of value;
- (2) it is a gift of God; (3) there are Christian and unchristian ways of getting money; (4) stewardship of money is a part of Christian living; (5) budgeting is helpful to all; (6) money is to be spent, given, and saved, and (7) it is important to use money in a Christian way.

Worship

Hymn: "We Thank Thee, Lord, for this Fair Earth"—PSH. No. 246

Scripture Reading: St. Matthew 25:14-30

Prayer: Free or No. 53—PSH. p. 32

Hymn: "Blessing and Honor, and Glory and Power"—PSH. No. 254; CSB. No. 295

(NOTE: In the assignment of this topic made last month in LUTHERAN MEN, it was suggested that some graphic way be used to present "What goes into the money you get?" and "What becomes of the money you give?" These two questions were asked in order to clarify the fact that the earning and spending of money are inextricably tied together and that they are tied most securely when looked at through Christian eyes. Any member of the Brotherhood, artistically inclined, should be asked to prepare the "eye" presentation of this timely topic.)

The Topic

If you have looked at the aims of this topic, you will have noticed that they are concerned with money, earning it, spending it, and spending it as a Christian. Any one of you can tell me more about the first three than I know—maybe even the fourth, but don't tell me now. Let me have the first word.

About the first, my word will be brief. As important as money is, and let no one with a warped sense of piety say it isn't—it's value lies solely in what it stands for. It is a symbol of credit; it is a token of society's appreciation for your services. We know full well that money is a medium by which the needs of some men are supplied by others and *vica versa*. It is a convenience in the exchange

of services and this, in itself, establishes the fact that we all know, but too seldom consider, that money is valueless unless it is used. Economists and financiers may have more technical and descriptive phrases for it, but you know, really, what money is.

Earning Money

There is confusion sometimes, however, on point two—the earning of it. Some of you would prefer now to have me set down in two adjacent columns the legitimate and right ways of earning money and the illegitimate and wrong ways of earning it. We could all agree, presumably, that there are some definitely unsocial and unchristian ways of garnering money. To steal it, and that by the way is work—is wrong. To manufacture it—well, the government has a name for it and a word about it too. So also there are a half hundred ways which are acceptable in society and in the Christian circle. Our trouble, however, is the inevitable desire to particularize and say this precise work is moral and this specific labor is immoral. Black and white can be disposed of easily enough, but there are so many shades of gray. The old Jewish code insisted that moneylending and its inevitable brother usury, were wicked practices. There are those today who insist that the earning of money through the manufacture and sale of liquor is equally evil. And yet, I wonder, if the common denominator of all our complaints against illegitimate and immoral ways of earning money isn't pretty largely a matter of honesty and giving service for value received. This fundamental virtue of Christian practice coupled with the Christian's desire for another's welfare—is really the only standard we have for judgment. As long as a man respects his fellow men and does his work honestly, he is not to be condemned for the labor to which he gives his strength. And lest any of you think

that this is not a Christian differential, I ask you where else a man can get a glimpse of his brother's worth and the motivation for doing an honest job, except it be from this Christ he professes. The next time you dissect your neighbor's business, think on these things.

Using Your Money

Someone has facetiously suggested that this section be subtitled, "or how your money uses you." That is not so far off the record as it might seem. It is extremely important where you put money in the sentence—in the subjective case riding the saddle, or in the objective case where you can watch it and use the reins.

The other day, for the hundredth time, I heard one fellow say to another, "Don't take any wooden money." I know full well what he meant, just as you do, but this phrase has its point in the larger result that a man gets from his labor. The pay envelope has value only in the thing its contents will buy. A man's actual pay is not in the dollars he receives, but in the satisfactions and benefits he secures from the use of that money. That is the net pay a man receives—and for that very reason a man who receives less dollars than another may get more in actual benefits and enjoyments than the other—and thus receive more *real* pay. One man purchases *real goods*—another takes in return a great deal of "wooden money"—things which never provide him with lasting satisfactions.

Several years ago our church published a brochure called "Judge Dollar." On the very first page it was made clear that every dollar we handle judges us. It takes our measure by the way we get it and by the way we make use of it. To this significant statement was appended the question "What sentence do the dollars you handle pass on you?"

That's why we have consistently and correctly maintained that "money talks." It does talk! To some, all it says (in the words of an old song) is "goodbye." To others it says "I own you. Be off now and slave for me. You belong to me." To still others a five dollar bill has been known to suggest "Come on, you've got me in your pocket. Why bother about anything else? Have a good time and enjoy yourself."

Money talks, however, not only to the possessor of it, but loudly and vociferously to other people. Here is a dollar which declares in a grunting

voice "The man who just spent me is a hog." Here is a ten dollar bill which comments with much fanfare—"I was spent by a man who is pretty much like a peacock. It's all for show." You can't keep your money quiet, however secretly you may keep it stuffed away in your pocket. Even if it never gets out it tells everyone you're a "tightwad."

But, given the chance, your money will judge you generously. Why not give it a chance to say nice things about you — things you are not ashamed to have it say?

Using Your Money As a Christian

Now that I've gotten to the point where my word for **stewardship** is appropriate, I want you to do a bit differently. To insist that you recognize money as God's gift is altogether in order. It is—but there is also this vital truth to be added. It is God's gift only when it is used in God's way. If you and I are children of God—and heirs—then it is incumbent upon us to live up to the proper execution of His will. And this is Christ's own word for it: "Give, and it shall be given unto you." I wonder if you realize that a wide coverage of life that phrase really has. Let the sower give his seed to the furrows and before long the furrows give back huge bundles to the sower. Let the inventor give his labor to raw ores and soon there will be new tools in his hands. Let the engineer give his thought and planning to a great bridge and soon it will be a pathway for him across a river. Let a man give his talent—whatever it is—to God, and soon, by the investment, ten will be returned. Let one give a cup of cold water and before long he shall have rivers of the water of life. This is the pledge of Nature and God. "Give, and good measure, pressed down and shaken together, shalt thou receive of celestial reapers." The whole history of progress is the history of Christ's challenge and man's response.

It is a natural principle. The sun gives heat to the forests, and afterward coal and trees give heat back to the heavens. The arctics give icebergs and frigid streams to cool the tropics, and the tropics respond with the Gulf Stream. The soil in the Spring gives nourishment to the tree. In the Fall the leaves return to enrich the soil.

It is a personal principle. Give the body food and it will provide

strength. Give rest to the brain and you will receive with the refreshment an alertness of thought. Give thought to fire and water and they will give to you an engine stronger than a hundred horses. Give your mind to books and the wisdom of the ages is yours. Give obedience to your conscience and God, whom conscience serves, will give Himself to you.

This principle is, as you have already guessed, a **spiritual** one as well. In every age man has received from society what he has given to society. The founding fathers of our country gave their life's blood to establish a free and Christian nation. The civil strife of the 1860's was the answer of a new generation of patriots—the giving of life blood in return. And again, in these latter days, men have continued to honor our fathers by their zeal and daring in striving to retain and nourish those same freedoms upon which our nation was reared.

There, too, in the far-off past stands an uplifted cross. Giving his love and his life, He tried desperately to lift the world back to His Father's side. And from that day onward—disciples, apostles, martyrs, saints, fathers, missionaries, pastors, teachers, Christian laborers in all fields of endeavor, have been determined to give back some of that love in Christian service. He gave himself for the world, and the world will yet give itself back to him.

But, you say—what about money? Money is just another term for the capacities, talents and abilities a man translates into action. Give them, Christ says—give them in accordance with his will—and not only will others be blessed, and God's world, but you yourself will be enriched.

Questions for Discussion

1. When we say "money is a gift of God"—just exactly what do we mean?
2. In the use of money, is it different from anything other than that is ours to use?
3. It is frequently insisted that "time is money." If so, should it be included in our Christian Stewardship?
4. Read again the parable of the so-called "unjust steward." (Luke 16:1-13.) What was the basis for the commendation he received?
5. Is it fundamentally true that a man receives in proportion as he gives?
6. Make a very personal accounting of your varied resources and answer the question "Have I been a just and Christian steward?"

Assignment of Topic for the December Meeting

Making Christmas Christian, the topic for December, can be an exceedingly fascinating and instructive subject. It will not be enough to simply expand the well-known fact that commercialism has influenced our celebration of Christ's nativity. Nor will it be satisfactory, in debunking style, to open the door of scholarship a half-inch and reveal as secrets some of the pagan forbears of our Christmas observances. These two approaches can and will do only two things—center attention on things which should not be emphasized and create doubts in the minds of the ill-informed. The supreme thought is Christ and every effort should be made to keep Him in the center of the picture. A presentation of the various historic pagan festivals which center around December 25th in the Mediterranean world will be informative and will serve as an adequate background for the brilliance and beauty of the proper Christian celebration. Copious use of the carols and perhaps their stories, is suggested.

Closing Worship

Hymn: "Saviour, Again to Thy Dear Name"—
PSH. No. 320 and CSB. No. 437
Prayer and Benediction.

Whose Money Is Mine?

By Mr. Roy E. Stroup

Mr. Stroup is from Shelby, Ohio, where he is one of the dependable laymen of the First Lutheran Church, Dr. D. Bruce Young, pastor. He is also a member of the executive committee of the Ohio Synod and chairman of its special committee on men's work. His business is real estate and insurance.

As this article is being written one senses the feeling that our generation has more money at its disposal than possibly any previous generation. Seemingly, most everyone has an adequate bank account which has been accumulated in a comparatively short period of time. This abundance of currency in the hands of some leads to riotous living and broken homes because men and women are not conscious of the real source of their possessions. But to many others the question of "Whose Money Is Mine?" has been properly answered, and rightly appropriated in their way of living, resulting in blessings and happiness in their homes.

Because of world conditions in

which many unusual experiences are taking place, there is a more positive conviction that after all a Divine Power has created the earth and everything therein, and that this Divine Power is God, the Father of our Lord Jesus Christ. While this understanding was kindled anew during our time of crisis, it is not new, for did not the prophet Haggai write, "The silver is mine, and the gold is mine, saith the Lord of hosts." Yes, for a long period of years prophets and statesmen alike have held that the silver and gold, the money or currency that men hold, does not belong to man, but to God. This is further proven by the fact that when a man dies he cannot take with him any of the possessions he controlled in this life. It is also the Christian point of view.

Acknowledging that all possessions that we have belong to God, we must of necessity class ourselves as His stewards who some day will be called upon to give an accounting of our stewardship.

The question then arises, what should I do with the money God has placed at my command? To answer this I must recognize that it will be a blessing or a curse to me, according to the use that is made of it. Since in reality it belongs to God should not it be used for the accomplishments of those purposes which God desires? I think so.

In the first place God desires that the necessities of life for ourselves and those who are directly dependent on us, be provided by using money we have. The inspired word says, "If any one provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." Food, clothing, shelter, education, etc., are things necessary for our earthly well-being. God has planned that we have them.

Secondly, we have spiritual needs as well as bodily needs. These needs are supplied by the Church, as the human instrument ordained by God to apply the redemption of Christ to our souls. Since God has ordained the Church, He has so ordered that those who hear the Gospel will out of an appreciation, give liberally to the support of the Church. The needs of the Church are great because of the vast program including human ministries of all kinds. Therefore, a goodly portion of the money God has given us should go to this God- or-

dained cause to help others receive the Gospel. A Christian will find his greatest joy by helping some one else receive the spiritual gifts of God through the Church.

Mr. R. G. Le Tourneau, president of the Le Tourneau Road Machinery Company, Peoria, Illinois, recently said, "That the value of money, property, or stocks was what men placed upon them. If men decided they should raise in value, the value would increase, and if men decided they should have a lower value, they would decrease in value." Because of these uncertainties, he said, he was transplanting the riches God had given him from the earth to the heavenly mansion by giving ninety percent of it back to God in supporting missionaries, and helping the cause of the Gospel through the Church. Mr. Le Tourneau follows the 90% giving plan because he appreciates God having first given him the Gospel and then placed an abundant quantity of money at his disposal. He does not do it to bait God to give him more money.

What I have been trying to say is, that, "A man's life consisteth not in the abundance of the things which he

possesseth." Money belongs in the purse or the bank but not in the heart. Wealth has its place and its power, but it is not entitled to occupy the throne or sway the scepter. The reason is ample and imperative. Life is not a matter of dollars and cents, houses and lands, earning capacity and financial achievement. Life is a larger and better thing; infinitely larger and better thing; and happy are they who reach and realize it to the full.

God must be remembered as the source of wealth. He is entitled to a perpetual place in our minds and hearts. And to Him we ought to be dedicated day and night. It is He that creates wealth, places us in reach of it, gives us the power to get it, and enables us to use it to advantage. His purpose is not arbitrary but gracious, for thus His people conform to His covenant of past generations for their good and His glory.

Whose Money Is Mine? It is God's in reality. As His steward I will yield to the power of the Holy Spirit and allow Him to motivate the stewardship of my life's program so as to advance the Kingdom of my Lord and Saviour.

Ammunition for a Sing



—Official U. S. Marine Corps Photo

Chaplain Albert Schnake is bossing the transfer of a box of hymn books in preparation for a service on Okinawa. He left Grace Lutheran Villa Park, Illinois for service with the Seabees. He is an alumnus of Carthage College and Chicago Seminary.

The Secrets

I met God in the morning
When the day was at its best,
And His Presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive
them
Brought to me just peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled
way;
You must seek Him in the morning
If you want Him through the day!

—R. S. Cushman.

U.L.C.A. Membership Dues

August 1-31, 1945

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14 August 1945

Mr. Earle W. Bader,
62 East Garrison Street,
Bethlehem, Pennsylvania
Dear Mr. Bader:

Quite a few years have passed since I last wrote to you. Then I was a Pastor greatly concerned about our local Brotherhood. Now for five years, as a Chaplain, I have not had to be concerned about gathering men together. However, my deep interest in the Brotherhood of our Church has not waned. It has always been a source of deep pleasure to me that wherever I have gone, in the Country and outside, you have seen that I received "Lutheran Men." I have enjoyed reading the news of our men's organization, but also have appreciated your efforts and those of your staff in constantly striving to improve this paper.

Of interest also was the box in the August issue titled "Your Help Needed Now!" Since Chaplains and Service Pastors have been receiving "Lutheran Men" regularly it seems only proper that they should share in the cost of distribution. For this purpose I am enclosing my check for \$2.50 to help attain your minimum goal.

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Most Sincerely,

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